


# Guru Tegh Bahadur Hind Di Chadar

Published in English, Hindi,  
Punjabi, Gujarati, Telugu  
and Malyalam.

A portrait of Guru Tegh Bahadur Ji, a Sikh leader, depicted with a long white beard and a white turban, wearing a yellow robe. He is seated in a meditative pose with his hands clasped. The background is a dramatic, fiery orange and yellow landscape with a large, dark, silhouetted tree on the right.

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**The saga of supreme sacrifice of  
"Guru Tegh Bahadur Ji"  
to protect the Hindu Religion**

## PREFACE

The foundation of Sikhism was laid by Guru Nanak Dev ji about 540 years ago. This was the time when people were badly affected by superstitions, rituals, and hypocrisy. He opposed these and demonstrated their futility by practical instances from day to day life. His teachings on way of life were (1) *NAM JAPNA* - Meditation (2) *KIRT KARNI* - To do one's duty honestly (3) *VAND CHAKNA* - To share the fruits of one's labour with the less privileged.

He was a true secular and was acclaimed by both Hindus & Muslims. When he passed away, Hindus wanted to cremate him whereas Muslims insisted on giving him a burial. The same secular setting was practiced and preached by all Sikh Gurus who followed Guru Nanak. It was the Muslim Sufi saint '**Hazrat Mian Mir**', whom the fifth Sikh Guru "Arjan Dev Ji" invited to lay the foundation stone of Harmandir Sahib (Golden Temple-Amritsar).

Tenth Guru, "Guru Gobind Singh" brought about a fine mix of 'Bhakti' (Meditation) with 'Shakti' (Power to win). Rulers of the period were denigrating the religious symbols of Hindus (Janeu, Choti, etc). To combat flagrant religious and social injustices on Hindus and to restore their lost pride, he established Khalsa Panth\* at the end of 17<sup>th</sup> century (1699).

\* To infuse spirit of valour and bravery in the mortally scared and demoralised society due to tyranny wave subjected by the rulers, Guru Gobind Singh called for a congregation on the Baisakhi Day in 1699 at Anandpur Sahib. People from different parts of India gathered in this assembly. The Guru retorted with unsheathed sword as to "who is prepared to give his life to me"? Dead silence descended on the gathering on hearing this, as no one was prepared for this trial. One Daya Ram from Lahore came forward. Guruji took him into a tent. After a little while Guruji came out, holding blood dripping sword in his hand and asked for another such volunteer. Guruji repeated this five times. Every time trial got tougher & tougher. Without inhibiting any fear, Dharam Das from Hastinapur, Himmat Rai from Jagannath Puri, Mohkam Chand from Gujarat & Sahib Chand from Karnataka came forward one by one. Seeing this, everyone in the gathering was astonished. Then Guruji lifted tent's curtain. All five were seen standing alive. People were amazed by Guruji's unique method of trial of spirit of sacrifice. Guruji baptised all five with Amrit (Sacred Nectar) and proclaimed that "Khalsa (meaning pure) is Ready Now", who will neither indulge in nor accept injustice & tyranny and if required shall not even hesitate in sacrificing own life for this cause. Guruji named them as Daya Singh, Dharam Singh, Himmat Singh, Mohkam Singh and Sahib Singh and addressed them as 'Panj Pyare' (Five loved ones). Khalsa Panth established with five 'Pyares' by Guruji is now in Crores.

History stands testimony, that Khalsa took upon themselves as saviours of India from early years of their creation. In beginning of 18<sup>th</sup> century, India was invaded several times from across the border by rulers like Nadir Shah of Persia, Ahmed Shah Abdali and others. They looted not only gold, diamond and valuables but also abducted women from different parts of India.

These captive women were sold in Kabul, Ghazni, Persia etc., where they were dishonoured & exploited blatantly. While returning with the loot, these invaders had to pass finally through Punjab. When people all over India were focused on saving their own lives and resources, Sikhs in Punjab ventured to save the women folk.

They chose 12 o'clock i.e. midnight as the time to strike invaders. They coined their own tactical term '**Barah Baj Gaye**' (It is 12 o'clock) to alert Sikhs to get ready for the raid on the camps of invaders. Regretably this tactical term has not been correctly perceived & understood due to lack of factual knowledge and without realizing that had the Sikhs not picked up courage, women folk of India would have been dishonoured and taken away to live a degraded life. This term brought about confidence and hope in the people of those days, that their women folk would be saved by Sikhs from the invaders. **This term in fact is a matter of pride for Sikhs and connotes bravery and righteousness. It has its own significance, contribution and presence in the Indian History. (In this scenario if someone uses this terminology now, it could only mean that either he is thanking SIKHS by remembering their past contribution or even today his sister or daughter is in distress for which he needs help of SIKHS).**

The brave spirit of Sikhs is also evident from numerous narrations from military history. In this context "Battle of Saragarhi" is worth quoting wherein 21 Sikh soldiers of "Sikh Regiment" fought a gallant action in the North Western Province [now in Pakistan] on 12 Sept 1897 against 10000 tribesmen. The entire component of 21 soldiers fought last man to the last round but did not yield even a single inch to the enemy. In the end, even its signaler Gurmukh Singh also joined the fight. His last message to the commanding officer was- "engaging the enemy with my rifle, will not be able to pass any more messages." The saga of this battle is part of curriculum for school children in France and is recognised by UNESCO as one of the great examples of Collective Bravery and forms part of "Stories of collective Bravery" published by UNESCO.

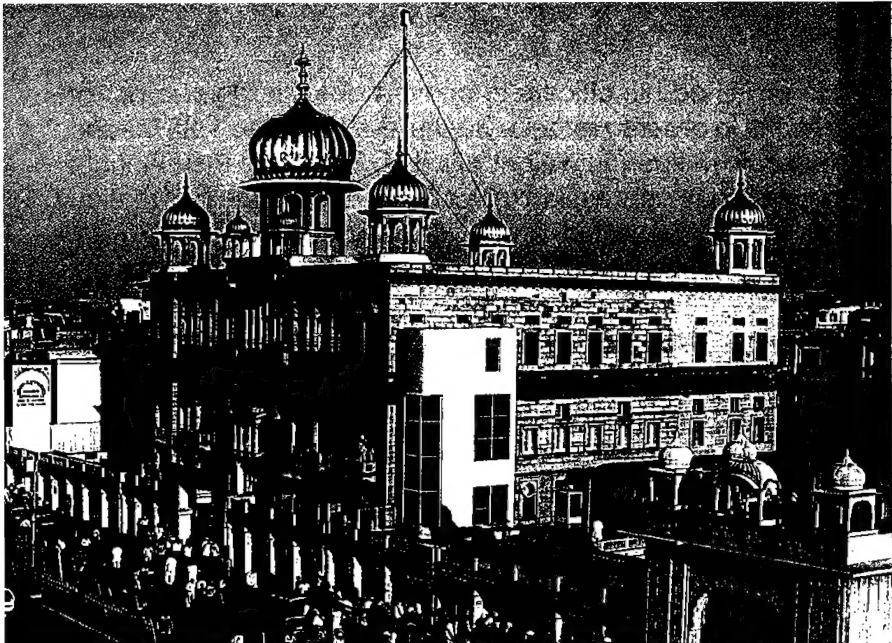
Sikhs acquired the spirit of sacrifice from their Gurus who themselves made supreme sacrifice for the good of humanity. The sacrifice made by Ninth Guru "Tegh Bahadur Ji" to save Hindu religion is a living example.

**It is need of the hour that educational curriculum at school and universities in India should include sagas of unparalleled contribution of Sikhs and Sikh Guru to protect and make this country a truly composite and secular of all faiths. There is requirement of awareness, so that no one hurts the religious sentiments of others out of ignorance and becomes a sinner himself in the eyes of God. Later, ones sins only bring about difficulties and problems in life. The elderly members of the family should educate their children to respect religious sentiments of others and prevent them from leading a sinful life full of difficulties and miseries.**

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Lot of information in this booklet is based on the book titled "The Religious Policy of Mughal Emperors" by Prof. Shri Ram Sharma (Principal D.A.V. college, Member-Indian Historical Records commission, Fellow-Royal Historical society).

Thanks : Guru Tegh Bahadur Educational & Charitable Trust.



Gurudwara Sis Ganj Sahib

The historic 'Gurudwara Sis Ganj' is located at Chandni Chowk, Delhi. This Gurudwara has been built in the reverential memory of the Great Martyr, Sri Guru Tegh Bahadur Ji, the Ninth Sikh Guru who was martyred at this place on the orders of the Mughal Emperor Aurangzeb.

Aurangzeb ruled India from 1658 AD to 1707AD. To gain and rein power, he imprisoned his father "Shahjahan" and got even his real brothers killed. He wanted to convert India into a Muslim Nation. He demolished prominent Hindu temples at Kashi Vishwanath (Banaras), Jagannath Puri (Orissa), Somnath (Gujarat), Keshav Dev (Mathura) and several other places in India like Bengal, Rajasthan, Andhra Pradesh, Maharashtra, etc. and imposed extra taxes on Hindus. He ordered that the Hindus be stripped off their sacred thread (Janeu), Tilak be removed from their forehead and they be forcibly converted to Islam.

He ordained his officers to convert or kill large number of Hindus in order to retrieve 'Janeu' equivalent to 1.25 Maund [approx 46 kgs.] in weight per day. Such was the extent of his religious oppression that it led to large scale conversion of Hindus to Islam. Those who resisted lost their lives. Everyone was panic stricken and there was hue and cry. People were praying and hoping for some Messiah to appear and protect them.

Some pious men went to the shrine of Lord Amarnath (at the sacred cave) to invoke the mercy of Lord Shiva. After performing prayers and supplications for several days, they got spiritual message (Aakashwani) from Lord Shiva, that Ninth Guru of Sikhs "Guru Tegh Bahadur" would be the saviour of Hindus. Following this revelation, a delegation of 500 Kashmiri Pandits, led by Pandit Kirpa Ram went to meet Guru Tegh Bahadur Ji at Anandpur (Punjab), paid their obeisance and sat down in his holy presence.



Leader of the delegation, pleaded their cause before the Guru: "O, Great Master, Saviour of the oppressed, save us from the persecution of Emperor Aurangzeb. He has ordered that all Hindus be forcibly converted to Islam."



Guruji was not against Islam. But he could not countenance that anyone should be forced to give up his religion. He listened their tale of woes with deep concern.

While he was pondering about their problem, his nine year old son, Gobind Rai walked in. He noticed that

Pandits were looking de-spirited and depressed. He came closer to his father and enquired "Respected father, who are they? And what engages your mind?"



Guruji answered: My son, Emperor Aurangzeb has decreed that all Hindus be converted to Islam."

Why? asked the young Gobind Rai.

Guruji - "Aurangzeb thinks, Islam is the only true religion."



Gobind Rai :- "How is the Hindu religion to be saved then?"

Guruji :- "This requires the sacrifice of a holy person."

Gobind Rai :- Respected father, "Who can be holier than you?"

Guru Tegh Bahadur appreciated the courage of his son in face of grave repercussions of defying Emperor's writ. The Guru after a brief thought told the sad and grief-stricken Pandits: "Go and tell your State Governor, Iftikhar Khan that if he wants to convert you to Islam, let him first convert Tegh Bahadur."



The Pandits felt relieved on hearing the reply of the Guru. Guru assured them that he would fully honour his promise. On reaching back, they conveyed Guruji's message to Iftikhar Khan.

"We would all embrace Islam, if you could first convert our Guru Tegh Bahadur to Islam". The Guru's message was also conveyed to Aurangzeb. He was pleased hearing this & felt his mission had now become easier, as by converting one person, the whole nation would



embrace Islam. He could foresee fulfilment of his cherished dream of eliminating Hindu religion from India. He ordered that the Guru be arrested and brought to Delhi at once. He even announced cash reward on his arrest.





On hearing this, Guru on his own accord bid fare-well to all family members and left for Delhi. The known places visited by him, while on his way to Delhi, were Malwa, Jind, Patiala, Dhamtan, Lakhn Majra, Rohtak and Agra.



The prime purpose of Guru's journey to Agra was to fulfil the desire of his ardent follower "Shepherd Hassan Ali" that if Guru Ji was to volunteer arrest, it should be done through him, so that his poverty could be alleviated with the prize money. Guruji called the Shepherd and gave his ring & shawl and asked him to get some sweets. The shepherd went to a sweets shop.



The Shopkeeper got suspicious on seeing an expensive ring. He took shepherd to the Kotwali (Police Station). Shepherd told the Kotwal (Police Officer), that a holy man had requested him to exchange the shawl and ring for sweets. Suspicious Kotwal accompanied the shepherd to the garden and found Guru Tegh Bahadur camping there.

*Gurudwara "Guru-Ka-Taal" has been built here in memory of Guruji's stay. It is an important landmark in Agra. Here Langar is served round the clock.*

The Kotwal sent a message to Delhi that Guruji was in his custody. Aurangzeb immediately sent more than 10,000 soldiers to Agra to arrest Guruji.



The Army had many armed soldiers as Emperor Aurangzeb was apprehensive that if the news of Guru's arrest spread around Agra Town like Mathura, Bharatpur, Deeg, Hathras, Kosi, Dholpur, Awagarh, Bhadawar, Pilibhit etc. (totaling 52 provinces), Hindu Rajas (Rulers) of these provinces will turn mutinous as they were indebted to Sikh Gurus.

Because Guru Hargobind Ji, father of Guru Tegh Bahadur Ji had secured release of ancestors of these 52 Rulers, along with his own, after their long detention by hitherto Mughal King "Jahangir" from Gwalior Fort in 1619 AD. On return of Guru Hargobind from Gwalior to Amritsar, sikhs lit the whole city with candles. The day of his return to Amritsar coincided with the Hindu festival of Diwali and has resulted in similarity of celebration by Hindus & Sikhs. This day (Diwali) is celebrated by Sikhs as BANDI CHHORHE DIWAS to mark return of Guru Hargobind Ji to AMRITSAR after release of 52 rulers. On this day Sikhs light up their homes, exchange sweets & gifts and greet each other by wishing "HAPPY BANDI CHHORHE DIWAS". 'Gurudwara Bandi Chhorhe' (बंदी छोड़ i.e. liberator of prisoners) inside Gwalior Fort even now stands testimony to this historical event.

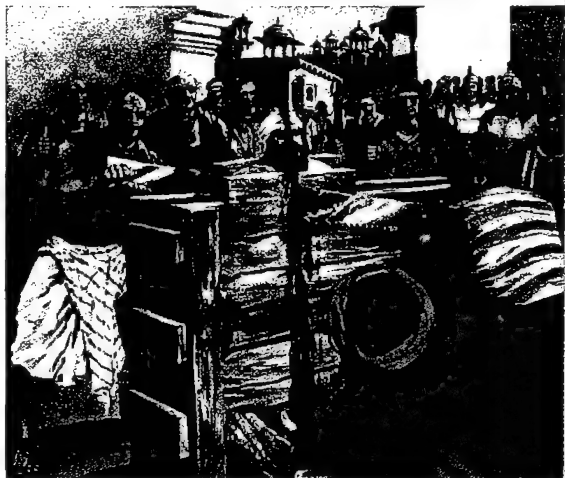
But Guru Ji had already come prepared for the sacrifice. He immediately agreed to accompany the mughal forces.

Aurangzeb was out of Delhi those days. His ministers and Qazis conveyed the message of the Emperor to Guruji that he should embrace Islam or face dire consequences. They also tried to lure him in many ways.



The Qazi, tried his utmost to persuade the Guru to accept Islam. The Qazi had orders, if Guru Ji refused, his devoted followers were to be tortured to death in Guruji's presence. He did this with the belief that Guru Ji will get terrified on seeing these horrific scenes & will embrace Islam.

Bhai Mati Das was the first to receive their attention. He was placed within wooden blocks & sawn alive. He suffered this torture with utmost aplomb and kept reciting JAPJI SAHIB till he breathed his last.





Bhai Dayala was the next to be brought before the Guru. A huge cauldron of water was placed on fire. When the water started boiling, he was mercilessly flung into it. Despite the physical torture he underwent, Dayalaji continued reciting the Gurbani, till the last breath.

Then came the turn of Bhai Sati Das. He was wrapped all around with cotton, and set on fire. He bore the brutal suffering without a murmur. Guru Tegh Bahadur watched the supreme sacrifice of his beloved disciples with serenity.





Aurangzeb had no personal grudge to settle with the Guru, but he wanted Guruji to disassociate himself from being protector of Hindus. But this was not acceptable to Guruji. On orders of Aurangzeb, Guruji was locked up in such a narrow cage, in which standing or sitting was extremely difficult. He was subjected to severe torture for several days.

Once again Aurangzeb tried to change Guru's mind & put three options before him. (1) Show a miracle to establish that you are a Prophet (2) Convert to Islam or (3) Get ready for execution.

Guruji replied: "The laws of nature are unalterable. There is no place for Miracles in a true religion. I respect and regard Islam, but to commit atrocities to effect conversion is certainly non religious. Though I do not apply Tilak or wear the Janeu, but I am ready for any consequences to save the Hindu religion."





Emperor realised that Guruji will not budge. It will not be possible to convert him to Islam and till Guruji was alive, his dream of eliminating Hindus from India would not be fulfilled.

Finally the Emperor ordered, that Guru be executed in public at Chandni Chowk. This was announced by the beat of drum in the whole city.

On November 11, 1675 the day of reckoning the Guru woke up as usual before dawn, took bath & recited the sacred Japji (Gurbani). He was made to sit on a specially constructed platform under a tree in Chandni Chowk.

Hindus & Muslims had gathered in large number at the site of execution. Dark clouds hovering on the sky predicted the sign of an impending storm. Perilous atmosphere was clearly visible.







Guruji was in deep meditation despite highly charged atmosphere. In compliance of his duty, executioner unsheathed the sword and Guruji's head was severed from his body.

Trunk of the tree under which Guruji was executed and the "Well" where he bathed before execution are still preserved. The building adjacent to Gurudwara Sis Ganj which now serves as a guest house for visiting pilgrims with underground parking, was the Kotwali (Police Station) during the erstwhile Mughal period. This Kotwali was a prominent Police Station of "Delhi Police" till 1970s. It was subsequently transferred to Gurudwara by the "Govt. of India" for its development.

After execution, people cried in anguish: "What barbarity! This rule will not last long." A terrific thunder storm followed the execution. Nature could not countenance such a gruesome act. Great consternation and chaos followed the execution.



Nature too played its role. A fierce cluster storm engulfed the place, which blinded the Mughal soldiers. It appeared that the nature too opposed this gruesome act. Whole atmosphere turned dark, dreary and violent. In this confusion, Guru's devoted Sikh, Bhai Jaita, rushed forward and picked up Guru's severed



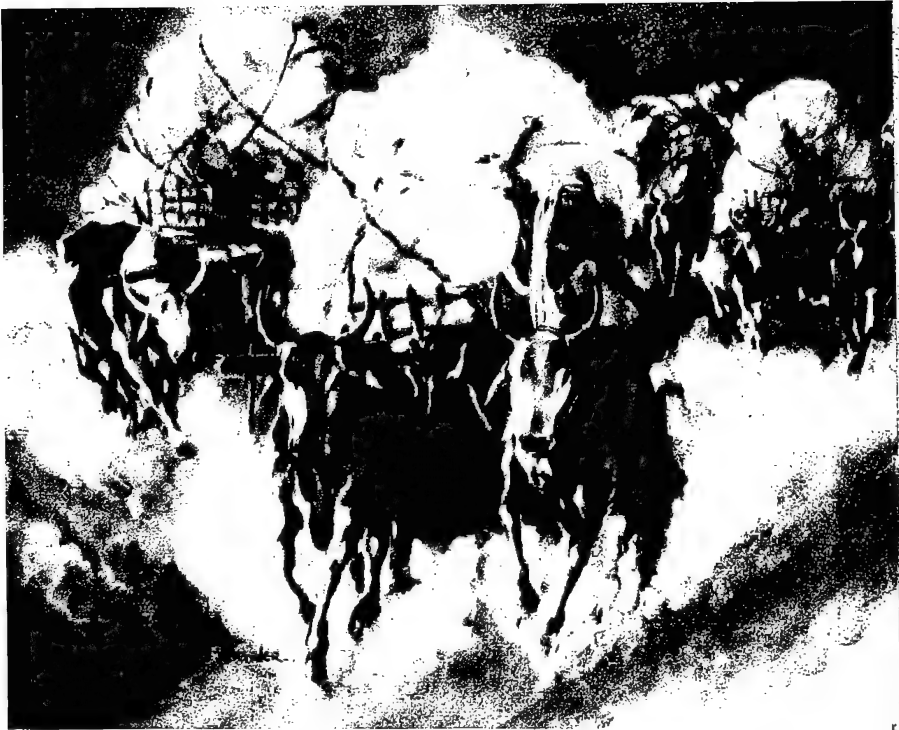
"head" swiftly, covered it respectfully and escaped with his companions, Bhai Nannu & Bhai Udha and reached Kiratpur (Punjab) surreptitiously in five days.



The sad news had already reached the family of the Martyred Guru. Bhai Jaita laid the sacred "head" reverentially in front of Gobind Rai.

Bhai Jaita Ji belonged to a lower caste called Rangreta. Gobind Rai embraced Bhai Jaita for his brave act and said "**Rangrete, Guru Ke Bete**".

Guru Tegh Bahadur's head was cremated with veneration at Anandpur Sahib (Punjab). A beautiful Gurudwara "Sis Ganj" has been constructed at Anandpur Sahib also in memory of the Great Martyr.



Back in Delhi, another devotee of Guruji, 'Bhai Lakhi Shah Banjara' and his son 'Nagahia', pushed their several bullock carts, loaded with cotton and other goods, in Chandni Chowk. They lost no time in picking up Guruji's body, concealed it under heap of cotton and swiftly disappeared from the scene of execution. Passing through by lanes, they took the bullock carts to Lakhi Shah's Basti (settlement) in Raisina.

Raisina Road near President's House stands testimony to existence of that settlement (Raisina Basti) in those days.

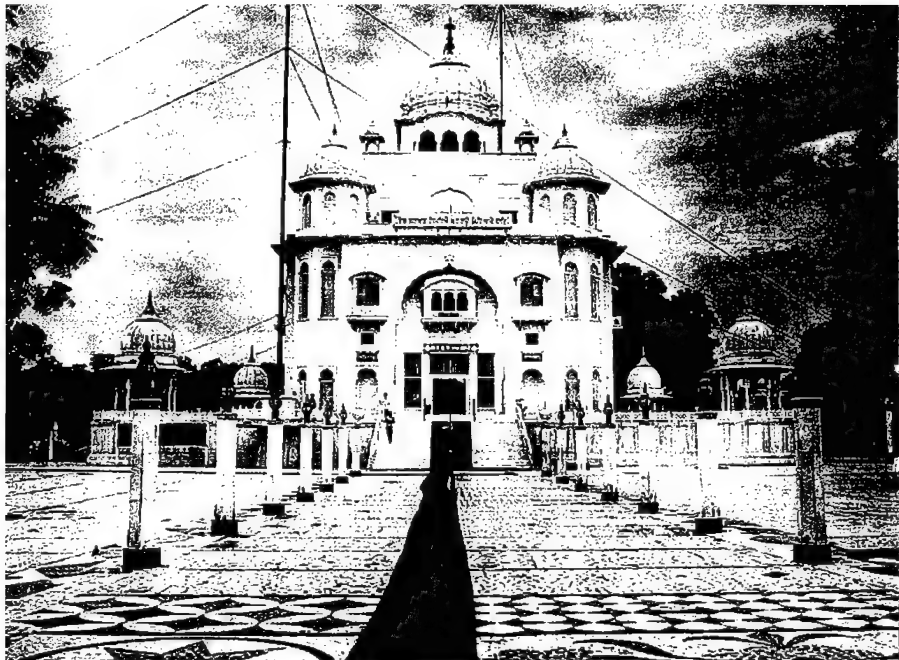
A 'ballad' singer of those days, Keso Bhatt, described the scene in the following words:

***Chalo Chalai Ho Rahi, Garh Garh Barse Megh.  
Lakhi, Nagahia Le Gae, tu Kharha Tamasha Dekh.***

On the other hand, Mughal forces were bewildered and confused as to where and how Guru's head and body had disappeared. Since it was risky to publicly cremate Guru's body, Lakhi Shah carried the Guru's body with reverence to his house. He offered prayers to the memory of the departed Guru and then set his house on fire. The Guru's body was thus cremated surreptitiously with all solemnity and dignity. People thought Lakhi's house had caught fire.



Thus nature with the help of Guruji's devoted Sikhs, Bhai Jaita and Bhai Lakhi, performed no less than a miracle by saving his martyred head and body from any disgrace and sacrilege.



Gurudwara Rakab Ganj Sahib, Delhi

Gurudwara Rakab Ganj is situated at the place, where Bhai Lakhi Shah cremated Guru ji's body by setting his house on fire. It is near the President's House, Central Secretariat and Parliament House of Govt. of India. Every year a procession (Nagar Kirtan) is organized by Guru's devotees to commemorate his martyrdom. This Nagar Kirtan follows the same route and by lanes, which Lakhi Shah had followed for carrying Gururji's body from the site of execution in Chandni Chowk to now located Gurudwara Rakab Ganj through Nai Sarak, Chawri Bazar, Ajmeri Gate, Pahar Ganj, Panchkuyian Road and Cannaught Place.

It is a matter of pride, to participate in this 'Nagar Kirtan'. If participation in this religious procession is not possible, it should not be taken as impediment in our fast paced life, but should be regarded as an opportunity, to pay homage to Guru Tegh Bahadur, and to offer our gratitude to the God Almighty, who gave us this Saviour.

The sacrifice of Guruji touched & warmed up hearts of people that now they will be able to live with religious freedom in this country. Guruji was thus proclaimed as:

### **“GURU TEGH BAHADUR, HIND DI CHADAR”**

Shield or protector of India & Hindu religion. As chadar (sheet) shields us from vagaries of climate, he defied persecution of Hindus by laying down his life.



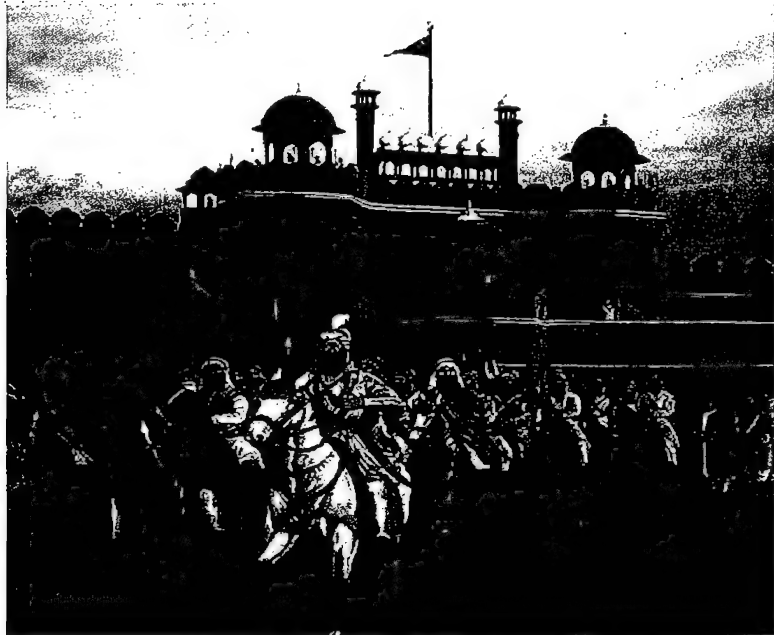
Generally everyone cares & fights for his “Right of Religion. But nowhere in the history of world, we would find a parallel of sacrifice for saving the religion of others. The outrage of Aurangzeb of eliminating Hindus was nipped in the bud by Guru Ji's sacrifice. Otherwise it would have engulfed the whole nation and the profile of India would have been totally different today.

Guru Ji's martyrdom day, which is primarily observed by Sikhs, should in fact be observed by all Indians. All sacred deeds, charities, worship, pilgrimage, etc. by people of India are of no consequence, unless they express gratitude to Guru Tegh Bahadur for being their saviour. Indian Government on its part should declare his 'martyrdom day' as a 'National Holiday'.

Recently the government has erected a magnificent “Guru Tegh Bahadur Memorial” at Singhu Border, Delhi covering an area of 11.87 acres which was inaugurated by Mr. Rahul Gandhi on 29<sup>th</sup> July 2011.

Haryana Government has also built “Barh Khalsa Memorial” at RAI Sonipat in memory of Guru Tegh Bahadur.





Guruji's sacrifice shattered Mughal Empire and rattled it from foundation which ultimately led to its downfall. In 1783, thirty thousand (30000) Sikh soldiers led by Sardar Baghel Singh, Sardar Jassa Singh Ahluwalia and Sardar Jassa Singh Ramgarhia, captured Delhi by defeating Mughal forces & hoisted Khalsa Flag on the Red Fort.

Prior to this, Sikhs concentrated at a place near Kashmiri Gate which is now known as TIS HAZARI (the name it got by the presence of thirty thousand Sikh soldiers at that place). Since their aim was not to rule Delhi, Sikhs agreed to withdraw if their demands were met. These among others included restoration of Hindu temples and establishing Gurudwaras in Delhi at sites which were sanctified by Sikh Gurus including Gurudwara Bangla Sahib, Gurudwara Sis Ganj, Gurudwara Rakab Ganj, etc. This was accepted by the rulers and 37.5% of total octroi collection of Delhi was earmarked for this purpose.

Sardar Jassa Singh Ramgarhia before leaving Delhi removed the marble slab from the Mughal Throne in Red Fort where coronation ceremonies of Mughal Emperors were held (It was the same place from where Aurangzeb had issued orders for conversion of Hindus to Islam and for execution of Guru Tegh Bahadur). He brought that marble slab to Amritsar like a prisoner and placed it in "Ramgarhia Bunga" in the vicinity of Golden Temple, where it still lies.

## Guruji's Early Life

**1. Meditation for 26 years** - Guru Ji was born in the year 1621 at Amritsar. Gurudwara "Guru-ke-Mahal" is built at this spot now. Guru Ji with saintly disposition and sacrificing attitude was so adept at sword that when he displayed his prowess in the battlefield at Kartarpur in the year 1634, his father Guru Hargobind changed his name from 'Tyag Mal' to 'Tegh Bahadur'. Thereafter, for more than twenty six years he lived in deep and solitary meditation in village Bakala (Punjab). Gurudwara Baba Bakala now stands at this place.

**2. Declaration of Ninth Guru by the Eighth Guru before his death** - Eighth Guru "Harkrishan Ji", came to Delhi at the invitation of Raja Jai Singh and stayed at his bungalow. At that time Delhi was stricken by Small Pox in epidemic form. Guruji set up a sacred water pond in the bungalow. Its holy water had healing effect which cured people of the ailments. Gurudwara Bangla Sahib in Delhi has been built at the site of that bungalow. Till date devotees partake holy water of its sacred water body.



Guru Harkrishan Ji breathed his last in 1664 AD in Delhi. At the time of his passing away, when Guruji's followers enquired about the next Sikh Guru, Guru Harkrishan Ji, uttered the words: "Baba Bakala" & gave indication that the Ninth Guru was at 'Bakala', a place near Amritsar (Punjab).

But nobody exactly knew, who was the "real Guru". Taking advantage of this situation, 22 persons proclaimed themselves as Guru in Bakala Village.

**3. Emergence of Ninth Guru** - Makhan Shah Lubana was a rich merchant. He used to bring merchandise worth thousands from abroad by sea. Once his ships were caught in a furious storm on the high seas. There appeared to be no hope of survival. Makhan Shah was a devoted follower of the Sikh Gurus.

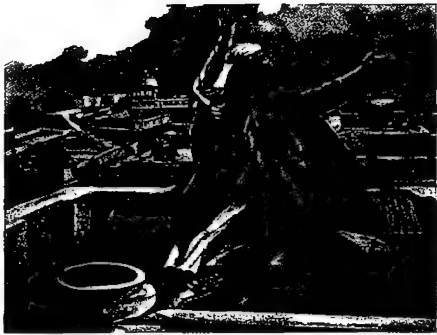


He closed his eyes and prayed to the Guru to save his ships. He promised to offer 500 Gold coins to the Guru. Makhan Shah's prayers were answered. The Storm subsided & his ships were saved. His merchandise reached the shore safely.

Makhan Shah had his cargo unloaded, stored them in the godowns and left immediately for Bakala to redeem his pledge. On reaching there he could not make out who the actual Guru was. He went from one to another proclaimed Guru, bowed his head and offered two gold coins to each. All of them blessed Makhan Shah, but no one mentioned about the 500 gold coins. He was not satisfied.



Makhan Shah was sure that the omniscient Guru, who saved his sinking ships, would know his mind. Someone told him, there was a holy man called 'Baba Tegha', who lived in a basement cell. Makhan Shah reached the cell. The Guru was in deep meditation. He bowed his head & placed two gold coins before him as his humble offering. Though Guru Ji was possessed with temporal & spiritual powers, he was averse to its practice and materialism. But to dispel the lingering doubt in people's mind about the 'True Guru', he opened his eyes and said "welcome Makhan Shah Ji", but you are offering only 2 coins against the promise of 500".



Makhan Shah was overjoyed and thrilled at the discovery of the real Guru. He went up the roof top and proclaimed: **GURU LADHO RE, GURU LADHO RE** - "Behold, here is the true Guru." The impostors rolled up their belongings and fled.



Guru Tegh Bahadur was then enthroned as Ninth Guru. He travelled to Malwa, Bihar, U.P., Assam, etc. to preach the mission of Guru Nanak Dev. After martyrdom of Guru Tegh Bahadur, his son Gobind Rai was named as Tenth Guru. During his life, Tenth Guru fought several battles with Mughals & their allies against religious oppression and injustice.

To save Hindus from the atrocities being committed by the rulers of those days and to restore their lost pride, the Tenth Guru founded "KHALSA PANTH" on 13th April 1699 (Baisakhi Day). After this he himself was known as 'Gobind Singh' from 'Gobind Rai'. He gave a unique, distinct and identifiable identity to "KHALSA" by way of long unshorn hair and dress code so that if any one needed assistance, he could recognize 'KHALSA' easily & seek his help.

By seeing active protectionist role of the KHALSA in medieval times, Hindus realized that only emerging Khalsa will be able to protect and serve the society, in oppressive and suppressive situation prevailing in those times. Thus started social practice amongst Hindus to christen their eldest son as Sikh. This tradition was followed for years in our country. It is a matter of great regret that the same is not followed now. Establishment of 'KHALSA PANTH' is based on the principles of 'service before self' and 'sacrifice'. A perfect example of this is that all four sons (Sahibzadas) of Guru Gobind Singh laid down their lives for the sake of country and religion.



2 elder sons, Sahibzada Ajit Singh & Jujhar Singh laid down their lives fighting the Mughals. 2 younger sons, Sahibzada Fateh Singh & Zoravar Singh were arrested along with their grand mother "GUJRI JI" in "SIRHIND".

When produced before Nawab Wazir Khan, two younger Sahibzadas were allured in many ways and persuaded to accept Islam. On their refusal to renounce religion at any cost, Nawab ordered that these children be bricked alive in walls. Sahibzadas looked fearless even when it was a matter of 'LIFE and DEATH'. Every-body was amazed at their determination with no sign of fear on their faces.







Mind boggles at the thought that how these children at the tender age of 6 & 9 years, had the guts to refuse the allurements of many lavish gifts & a future of cozy royal comfort that was being offered by the Mughals, if they abandoned their faith. But they refused to give up SIKHI. If these children had not

upheld the principles of their grand father, Guru Tegh Bahadur, it is easy to visualise the state of religion in India. Gurudwara Fatehgarh Sahib in Sirhind (Punjab) has been built in their memory at the place where they were bricked alive.

At a later stage, Guru Gobind went to Nanded (Maharashtra) and baptized "Madho Das Bairagi" with 'Amrit', (holy water) & transformed him into a Sikh & named him "Banda Singh Bahadur", who struck the very roots of Mughal Empire.

Before attaining the eternal bliss in the year 1708 AD, 'Guru Gobind Singh' declared that "Guru Granth Sahib" will be the 'GURU' of Sikhs after him, as embodiment of 10 GURUS. Classic in content and secular in nature GURU GRANTH SAHIB advocates oneness of God, but referred to Him by different names viz Hari 8344 times, Ram 2533 times and Allah 46 times figure prominently in Guru Granth Sahib with reference to the Almighty. It also includes identification of a true Muslim that he is a kind hearted person - "**Musalman Mom Dil Hove**". It contains hymns of Hindu and Muslim Saints and Peers along with those of Sikh Gurus. For this very reason Guru Granth Sahib is referred as the messenger of Universal Brotherhood.

**Pearl S. Buck, recipient of Nobel Prize on Guru Granth Sahib:** "I have studied the scriptures of the great religions, but I do not find elsewhere the same power of appeal to the heart and mind as I find here in these volumes.

**Reverend H.L. Bradshaw, a Christian academic from the U.S.A.:** "Sikhism is a Universal world Faith.....a message for all. The Sikh religion is truly the answer to the problems of modern man."

**Bertrand Russell, a British Philosopher** - If some lucky men survive the onslaught of the third world war of atomic & hydrogen bombs, then the Sikh religion will be the only means of guiding them.

**Archer, an English writer, in his book** - The religion of Guru Granth Sahib is a universal & practical religion. The world needs today its message of peace and love.

By imbibing the inspiration from their 'Gurus', Sikhs of the present times take pride in following the principles of sacrifice & selfless service. Sikhs contributed immensely in the struggle for Independence of India and to defend its territories thereafter. The Sikhs who are about 2% of India's population, have made tremendous contribution in the freedom struggle.

- **Out of 121 Indians hanged by Britishers, 93 (76%) were Sikhs.**
- **Out of 2646 Indians sentenced for life (including those deported to Andaman Islands-Kala Paani), 2147 (81%) were Sikhs.**

These figures do not include, Sikhs killed in police atrocities at Jallianwala Bagh, Kooka Movement, Gadar Movement and several other freedom movements.

Further, the practice of 'Langar' (Free Kitchen), started by Sikh Gurus, is prevalent and practiced with full fervor till date. Daily, millions of people joyously partake Langar in numerous Gurudwaras across the country without discrimination of caste, creed or religion. This is the essence and Core Message of "Guru Granth Sahib"—From one and the same light, the entire Universe / Humanity came into existence. No one is good or bad, high or low. All humans are equal.

***Awwal Allah Noor Upaya, Kudrat Ke Sab Bande  
Ek Noor Te Sab Jag Upjya, Kaun Bhale Ko Mande***

With this very belief, the Sikhs pray for welfare of all—

***NANAK NAAM CHARDI KALA, TERE BHANE SARBAT DA BHALA***

*(May God bestow high spirits and well-being to one and all)*

This is the essence of history of Sikhs which our society ought to know, rather than projecting them in bad light occasionally, which certainly does not express appreciation of gratitude to a community which has given so much blood for the country. Media too needs to play a positive role. Today some people have forgotten, misery their forefathers have faced during the reign of cruel/fanatic rulers & invaders and contribution of Sikhs & Sikh Gurus to protect them. All those who indulge in loose talk against Sikhs need to ask themselves that aren't they attracting the wrath of God by indulging in unethical behaviour. PLEASE THINK!!!

### **Appeals**

1. Guru Ji's sacrifice should not become vain and lapse into oblivion. We all should practice Sikh tenets. If we tread this path only then we can prevent our children from being misled and going astray. 2. Desist from superstitious & illogical beliefs, irrationality of which our Gurus established by practical examples. Rely on God and your capability. Believing in horoscopes, birth stones, VASTU, etc. amounts to lack of faith in prowess of the Almighty. 3. Must recite Gurbani daily and also encourage children to do so. Gurbani is panacea for all ills and problems—“SARAB ROG KA AUKHAD NAAM” (4) One should have vegetarian diet which is healthier and better in all ways. Those Hindus & Sikhs who are non-vegetarian should eat “JHATKA” only. In case they themselves are organizing a party, it must be ensured that Banquet Hall/Hotel/Caterer is using JHATKA for which they must take its undertaking.

## CONTEST

Based on this booklet, participants need to answer 10 simple questions correctly to participate in the Lucky Draw.

1. Name four Sahibjadas (sons) of Guru Gobind Singh.
2. How did 'TIS HAZARI' in Delhi got its name ?
3. Why do Sikhs celebrate festival of DIWALI ?
4. What plea Kashmiri Pandits made to Guru Tegh Bahadur ?
5. Why Guru Granth Sahib is known as messenger of universal brotherhood ?
6. Who laid foundation of Harmandir Sahib (GOLDEN TEMPLE)?
7. How many Sikhs were hanged to death and sentenced for life in India's struggle for independence?
8. When & why Guru Gobind Singh established 'KHALSA PANTH' ?
9. Who all were addressed as 'PANJ PYARAS' ? Name them.
10. How many Sikh soldiers fought in the "Battle of Saragarhi"?

Results of the contest are announced **EVERY YEAR** on 31st January, wherein entries received from 1st February to 28th January next year are included. To participate in this contest you are required to write answers to these questions on a simple paper in Hindi/ English/Gurmukhi and send **at the address given at back of the book**. Do not forget to write your name, address and telephone number. You can even send answers by e-mail or fax.

For any query, call at 011-41641423 (Mon to Sat 10 a.m. to 6 p.m.)

If this year you are not lucky enough, you can again participate in the contest next year by answering the same questions again. So preserve this booklet. Answers should be "self written". Photocopies will not be accepted.

### ***The Prizes are:-***

<b>FIRST PRIZE</b>	<b>---</b>	<b>One 32" LCD TV</b>
<b>SECOND PRIZE</b>	<b>---</b>	<b>One Computer Notepad</b>
<b>THIRD PRIZE</b>	<b>---</b>	<b>One Mobile Phone</b>

In addition to the above, many consolation prizes will also be awarded. Anybody willing to be Volunteer at local/district level can collect answers from participants and send us all the entries in one sealed cover. One consolation prize for every 25 correct entries will be sent by us which may be given by the volunteers to any participant at their level. Volunteers are requested to keep record of participants with them.

**Note:** 1) Please do mention in your answer sheet the source from where you got this book. 2) Decision of the organizers shall be final which cannot be challenged. 3) The Trust can withdraw the contest or can make any changes in it without prior information. 4) This contest is a religious activity. So please NEITHER send copied answers NOR allow someone else to copy yours. Be truthful. 5) Winners of results announced last year are - Gurpreet Singh, Tilak Nagar, Delhi-1st Prize; Karan, Gurgaon - 2nd Prize; Prabhdeep Singh, Faridabad-3rd Prize.